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Millennial STAR

OFFICIAL PUBLICATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

The Pioneer Family Monument, which stands at Winter Quarters, where 600 of the early pioneers were buried. It represents the courage and faith that was needed by these early members.

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EDITORIAL

Listen To The Voice of Your Prophet

"Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." (Amos 3 : 7).

WHEN Adam was first placed upon the earth God spoke to him and walked and talked with him. Also, He walked and talked with Enoch and took him unto Him, and during the time of Noah God saw that the wickedness of man was so great on the earth, that he said :

" I will destroy man whom I have created, from the face of the earth."

Noah's Warning

Noah found grace in the eyes of the Lord. God said unto Noah :

" The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth . . . Make thee an ark of gopher wood . . . Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh . . . But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee." (Genesis 6).

Noah warned the people that they would be destroyed if they did not repent, and though they ridiculed him when he began to build the ark, he continued to do so and followed the instructions of the Lord, and as a result he and his family were saved from the flood.

'I Am Thy Shield'

The Lord also appeared unto Abraham and instructed him to leave his country and his kindred. He promised that he would bless him and make his name great and through him all families of the earth should be blessed. Abraham departed as the Lord had spoken unto him. And the Lord led him through the land of Canaan and because of the famine, on into Egypt. He said unto Abraham :

by President N. Eldon Tanner

" Fear not, I am thy shield, and thy exceeding great reward."

When the Lord threatened to destroy Sodom and Gomorrah, Abraham pleaded for them to the extent that the Lord was prepared to save the cities if He could find but ten righteous souls. The Bible also bears record of many prophets whom the Lord had chosen, to whom He talked and through whom He directed His people.

Moses was commissioned to go into Egypt and was directed by the Lord as to how he should proceed to release the children of Israel from bondage to the Egyptians. As the people heeded his words, they were led out of captivity, across the Red Sea, and directed in all of their activities until they rebelled against God.

Isaiah and other prophets, both on the Eastern and Western hemispheres, were so instructed by the Lord that they were able to prophesy of His coming, of His birth, His crucifixion and His resurrection. The people were warned as to what they should do to be saved in His kingdom. This happened years before the birth of our Saviour.

How Fortunate We Are

Throughout the scriptures we have a record of the Saviour talking to—and directing His people through such prophets as Joshua, Malachi, Ezekiel and others. The tragedy attending most of these experiences is that the people refused to listen to the prophet of God and, as a result, were destroyed, while those who followed the directions of the prophet were led to safety and preserved in the face of war, pestilence and famine.

In this, the last Dispensation, the Lord has given us a prophet to lead and direct us in all things pertaining to our well-being here upon the earth. How fortunate we are to be members of His church and kingdom, knowing that it is directed by Him through His prophet, and that as we listen to his instructions and keep His commandments we need not fear.

President Alvin R. Dyer, an Assistant to the Twelve, introduces his series 'For the Beginner'

THE differences of opinion between men of science and religion regarding the origin, purpose and destiny of man and the earth continue in our own so-called enlightened age.

While now without physical violence, which once characterised the disputes, the controversy is perhaps more pronounced today than at any other time in the world's history.

In considering this age-old controversy, it is important to take a number of its phases into consideration.

Since obviously truth must be the governing factor in any logical approach, it is important to understand the meaning of truth.

NO ANSWER

The interrogation of Christ by Pontius Pilate, as He stood before him accused by the Jewish high priests, approached an answer to the meaning of truth, but as the biblical record states it was not clarified by Christ upon this occasion, nor in any part of the known ancient Holy Scriptures.

This interrogation is recorded by the Apostle John :

" Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end I was born, and for this cause came I into the world, that I should bear witness unto the TRUTH. Everyone that is of the truth heareth my voice."

" Pilate saith unto Him, WHAT IS TRUTH ?

There is no recorded answer to this question. Inspired of God, as he was, the Prophet Joseph Smith declared by revelation the meaning of Truth in these words :

" And truth is knowledge of things as they are, and as they were, and as they are to come."

Truth, therefore, is eternal and unchangeable. A truth declared today is the same as it would have been if declared centuries ago, had there been a purpose to declare it.

Truth is eternal; it will ever be found applicable, no matter when or where given, to that law upon which it is

THE MEANING OF TRUTH

predicated. Should a truth be discovered by scientific approaches, or given by divine revelation through a prophet of God, the period of its announcement, whether or not it is understood by man, is not of consequence—it will ever remain as a truth and will circumvent all error.

Science is that pursuit of truth operating through the intelligence of man in the constant seeking and finding of eternal truths that pertain to man, the earth, and the universe. Religion, in the true concept, depends upon revelation from God for its faith and teachings of truth. These teachings, because of God's concern for the human family, often involves certain fundamental truths of life, which may be also sought after and found by strictly scientific pursuits. Religion is actually a science, but its pursuits are in the realms of spiritual concept, as explained by Paul the Apostle :

" For what man knoweth the things of man save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2: 11).

The true follower of Christ will always seek after truth. He may not look for it in test tubes or nuclear reactors, but from pure knowledge as it will be revealed by God unto His servants the prophets.

HARMONISE

When any fundamental truth is established either by scientific pursuits or by direct revelation from God, there can be no disputes, for the source of knowledge which comes to both is the same. Whether man receives a knowledge of truth by divine revelation or through the workings of science, such revealed knowledge on one hand and discovered on the other will ever be the same.

Thus within the realms of this concept of truth there will never be a time when God will reveal unto His servants in His true Church, knowledge that is contrary to law, " for all things abideth the law of its own kingdom." Consequently, when and if science discovers a truth, it will harmonise with the will and laws of God.

It should be remembered, however, that not all statements made by those professing knowledge through either scientific or religious pursuits are necessarily true. Just the opposite has been in evidence throughout the ages of the past. When religious leaders or institutions, supposedly relying upon inspirational sources for information through revelation, have made statements of error, it must be conceded that such error is established by the lack of any divine direction. Science likewise in many of its calculations must concede faulty channels of information and lack of complete knowledge in arriving at erroneous conclusions.

'POURING OUT'

When seeking knowledge of the universe and the earth upon which man lives, or of any physical law whether it be scientific or religious, truth must be the governing factor; the simple deduction, therefore, is that when either announces a truth there should be no cause for variance.

In our so-called age of enlightenment, it has been estimated that ninety per cent of all the scientists that ever lived upon the earth are alive today. Scientific advancements in our modern age can be explained by the revealed fact that the resoration of the gospel, and the " pouring out " of God's Spirit upon all flesh, in this last dispensation of truth, known as the fullness of times, is producing an influence of enlightenment upon all flesh.

The Prophet Joel spoke anciently of this very same condition in the latter days, when great intelligence would fill the earth.

" And it shall come to pass afterward, that I will pour out my spirit upon all flesh . . . your old men shall dream dreams, your young men shall see visions : "

Men of research and science who have that vision to project their thought and action into the channels of truth, will find inspiration in accordance with God's promise of inspiration. It is to be hoped that their findings will be used

for the good and blessing of mankind, not their destruction.

It must be conceded, however, that beyond the inspiration that comes to men of science, in a manner more emphatic and far-reaching, the prophets and authorised servants of God will receive divine truths directly from God or even the appearance of Holy Deity, to give instruction or in announcing divine Truth intended for man's salvation.

NO CONFLICT

When the true Church of Jesus Christ exists upon the earth, there are basically no conflicts arising between its fundamental teachings and the true findings of science.

In ancient times, as can be observed by the writings and declarations of the prophets Moses, Job, David, Abraham, Isaiah, and others, these great men of God were the leading scientists of their own time. They understood, to an advanced degree, natural history, architecture, sculpture, music, botany, and astronomy.

In astronomy they made such progress in their findings that many of the constellations still retain the names which they used, such as Orion and Pleiades.

Man may, of course, continue to sweep the heavens with his telescope, develop newer and greater uses of nuclear power, find out more about the functioning of the human mind and body, and develop new ways of combating diseases and in many other ways continue his endless search for knowledge, which without question will result in benefits to mankind.

All of these things God will permit and has ordained in accordance with the eternal law of agency, thought and action, which is the motivating force of life. All that man shall find out in the application of the sciences are already known unto God in infinitely greater proportions, which greater understanding, if he deemed it wise, could be bestowed upon man.

CONTINUE SEARCH

But God has not willed that knowledge of such things be revealed to His servants the prophets, at least not yet. Thus man will continue his search, cumbersome and slow though it may be, and as he unveils each golden truth, it will ever harmonise with the laws and declarations of God. Yet God does not oppose, nor does the true Church of God oppose the scientific search for the physical laws of life and the universe.

In matters, however, pertaining to the souls of men and the plan of redemption, God has ruled it otherwise. In this noble pursuit, it is not His will that the things of God should be left to discovery by the sciences—for man in and of himself would not succeed in such a discovery, using a systematic study and test tube procedure to uncover the truths of redemption. Such a method of search could only lead to despair and confusion. For the things of God cannot be understood by the physical logic and reasoning of man only. Efforts to do this very thing have led to hundreds of variant Christian societies, which for lack of revelation from God, teach for commandments the incongruous doctrines of men.

Needless to say it is interesting to contemplate the great strides that could be made in the sciences, were they revealed in the same manner that the principles of life and salvation are revealed to his prophets.

The laws of space travel, advanced nuclear chemistry, principles of power in magnetic force, and many other laws are known and used to an ultimate degree by the exalted ones. Were the elements of their knowledge conveyed unto the men of science today, it would move acquisition of knowledge ahead a thousand years, perhaps a million, who knows the extent of heavenly knowledge. But, supposing these things were revealed to man, what would be the advantage? Is it not infinitely more important that the divine laws of salvation and exaltation be given him here that he may successfully keep this estate, and thus be enabled to go forward to the next, or sub-mortal estate, having accomplished the real purpose and intent of this life. These are facts of revealed truth. Thus God in his great wisdom has spoken directly to his prophets and provided for man that which he could never learn for himself without divine intercession.

It is so simple to declare, as we view science and religion in this manner, that there can be no logical quarrel between these two for they shall ever meet on common ground when the *meaning of truth is known.*

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Music and You

LET THE FAMILY SING

BY JEAN TAVERNER

I FEEL like the irrepressible Danny Blanchflower except that I'm here to try and convince you of the merits of music, rather than the benefits of a breakfast cereal.

Not that singing doesn't require plenty of energy. It is seldom realised how much physical as well as mental energy is used by a singer during an operatic role, and what a great part physical fitness plays in successful singing.

So in answer to the question I posed last month —" how may we best equip ourselves to gain full pleasure from creative musical experience "—I would suggest that we first of all polish up our physical fitness, wherever this is possible, and learn to breathe correctly.

Good singing depends on an adequate supply of breath, as does speaking, and good, deep breaths support a full and alive tone.

" But," you say, " I can't sing. How can you teach me to sing." My answer is, " I can't—God has already." He has given you this ability, along with the ability to speak, to see, to hear and to feel, and it is only a matter of practical usage of it to create a voice that will interest others and yourself.

The greatest difficulty to overcome is tone-deafness—a seeming lack of the ability to hold a tune. But with patient practice this can be rectified, as was the case of President Heber J. Grant, our Prophet and former President of the Church. He desired to sing, with all his heart, before an audience, and at last succeeded through refusing to be beaten by tone-deafness. What a performance this was and what a wonderful voice was discovered, " true depth and beauty of tone."

I've only had a limited experience in directing choirs, and yet already I've been impressed by the quality of voice colour coming from people who insist they can't really sing. I am convinced that once we can remove from our minds this " tag " we shall begin to make progress.

Children, fortunately, up to a certain age have no complex about this—they are born with a desire to sing, and it is only when an adult comes along and destroys their confidence in themselves that the trouble starts.

So parents, Sunday School and Primary teachers, encourage your children to sing and to sing well by patiently and prayerfully adding to your own musical knowledge. Sing with the children—they will then overcome shyness and enjoy themselves.

The home is the natural place to develop the voice, and the old-fashioned sing-songs round the piano or before the fire is the ideal way. I have greatly cherished memories of my childhood and the evenings spent singing together as a whole family—the joy and unity this brought to us I can't find words to express.

I wish each one of us would find more time to listen to our children sing, to join in with them and to develop their little voices to the stage when they can never remember not having sung and when singing is accepted by all and not attributed to those gifted few.

If we could reach this glorious state, we would then have no problem in finding members for our Ward and Branch choirs, and deeper spirituality and preparedness for the Kingdom of God would result. We would be greater missionaries, as the Singing Mothers' Tour of Great Britain in 1961 proved, and surely there, as nowhere else, is the example so clearly portrayed that with faith and enthusiasm nothing can be too great a challenge.

Next month I shall deal with some of the problems these sisters met and overcame, and give you some practical suggestions of how we can further develop this natural gift our Heavenly Father has given to us.

What Is Your REAL Purpose in Life?

IT is my hope that every young person may have a true understanding of the real purpose of life—that it is not just to have fun, it is not just to have thrills, but that the purpose of life is far greater than any of those things. It is my hope that we can see our purpose even beyond the careers which we are working out in life, because I hope that none of us feel that the career we are seeking is the objective of our life.

As Latter-day Saints we must see clearly why we are here and where we hope to go—that it is not just to make money, and it is not just to have fun, and it is not just to excel intellectually. There is something beyond all of that, as every one of you Latter-day Saints knows.

What is your purpose in life ? Your purpose, my purpose, the purpose of every Latter-day Saint, and of every Christian who really understands what life is all about, is clearly set forth for us and according to our faith it will be a great guide to us. What is our purpose ? Is it to be a great engineer ? Is it to be a great teacher ? A great musician ?

'Be ye Perfect'

The Saviour has pointed out to us the real goals in life. In this Church we are taught that God lives. We know that He lives. He has been seen, even in modern times.

God is our Father, we are His literal offering. But not only are we the offspring of God, it is a perfectly natural thing that we become like God. You remember that the Saviour in the Sermon on the Mount gave it to us as a commandment to become like our Father in heaven . . .

"*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" (Matthew 5:48)

That is the great objective, the over-all goal of the life of every Latter-day Saint.

It *is* possible for us to become perfect like God, or the Saviour would not have commanded it. It is something on which we must begin here and now, or the Saviour would not have commanded it. It is not an impossible goal because the Lord will command nothing of the children of men save He shall prepare the way whereby they may accomplish it. (See 1 Nephi 3:7.)

As we begin to make our way in life we must determine to discover for ourselves the real objective in life—what we really must work toward—,and then we must realise that everything else is but a means to that end, which is :

"*Be ye therefore perfect, even as your Father which is in heaven is perfect.*"

'Seek ye First'

You ask, how can we achieve such a thing ? Is perfection possible ? In some ways perfection is possible right now. Right now God expects perfection on the part of all of us in respect of certain things. Everyone of us can be 100 per cent perfect in keeping the commandment which says, "Thou shalt not kill." Everyone of us can be 100 per cent perfect in keeping the commandments which say, "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness." Everyone of us can be 100 per cent perfect in abstaining from the use of tea, coffee, alcohol and tobacco. Everyone of us can be perfect in the regularity with which we say our prayers, night and morning, and bless our food at each meal.

Everyone of us can be perfect *now* in many ways, and we are to begin *now* as part of our college life, as well as our life in the wards of the stakes, in our jobs, wherever we are. It is something on which we begin *now*. And the Lord expects us to carry on.

How are we going to accomplish it all ? He gives us another commandment, which is quite as important as the others :

by
Elder Mark E. Petersen
of the
Council of the Twelve

"*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*" (Matthew 6:33.)

We must not let anything interfere with it, to become perfect like God, the way is to "Seek first the kingdom of God," knowing that all other necessary thing will be added unto us.

'Treasures'

We are also told, you remember, to

"*Lay not up for yourselves treasures upon earth . . .*
But lay up for yourselves treasures in heaven . . ."
(Matthew 6:19-20.)

Why? Because as we lay up treasures in heaven, we are becoming like our Father in heaven, which is our great objective, and is to be kept in the minds of us all. If we are to be great teachers, or great engineers, or great physicists, we will remember that all of these accomplishments are merely means to the great end of eventually achieving the thing that we must have.

There are two or three things that I would like to mention here in this connection. One is the great importance of our own *personal purity*. Is there anyone who can become perfect like God without personal purity?

Then there is the matter of *honesty*—just plain, everyday honest. Can anyone be perfect as God is if he is dishonest? Can you afford to be dishonest in anything—whether it is dishonesty in your dealings with your friends, whether it is dishonesty in the classroom, whether it is dishonesty in the stores in the neighbourhood? Dishonesty is just as remote and foreign as can be from the principles which lead us to become like God. We must cling to all of the virtues and realise that they are fundamental to our success in life, for without them there is no success.

Employment

I would also like to mention to you a few things that occur to me with respect of our employment. Every one of us at some time in our lives has to choose a job. We are all trying to get a training in earning a living, and every one of us must have something pretty clear in mind on that subject. I would like to give you just a few ideas, regardless of what phase of employment you get into.

The Saviour said this:

"*. . . Is not the life more than meat, and the body than raiment?*

"*Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

"*And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

"*And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

"*Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you . . . ?*"

"*Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithall shall we be clothed?*

"*(For after all these things do the Gentiles seek:)* [*In other words, the Gentiles put their major emphasis upon getting the things of this world that have to do with pleasure and with raiment and with food and with shelter.*] "*for your heavenly Father knoweth that ye have need of all these things.*

"*But seek ye first*" [*not the things that the Gentiles seek*]—"*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*" Matthew 6:25-26, 28-33.)

I would like you to believe in God so much that you will

believe that promise—if you will seek first the kingdom of God and His righteousness, all the other things that pertain to food and clothing and raiment and shelter will be added unto you. It is the gilt-edged promise and pledge of Almighty God.

The Very Best

Will you put God first in your lives, then, and seek Him and realise that a career becomes a means to an end and not the end itself ? Those words teach, don't they, that if we seek first God and His work, He *will* help us in all these other things—our careers and everything that is related to them ?

Now I would not have you misunderstand me. I would not have you think because I speak like this that you can drop your careers or not be bothered about them or not be very good in them. If we seek to be as perfect as God is perfect, in other things, then we must seek perfection also in our careers.

If we plan to be school teachers, we must be the very best kind of school teachers. If we plan to be engineers, or physicians, we must excel in these lines. Anything less than excellence would leave us short of our goal to be perfect like God. But in doing this, I repeat, we must keep the career in its proper place as a means to an end and not allow it to displace or supplant our religious life, which is the *real* means of achieving our great goal—eventually to become perfect like God.

We *must* remember always that the life is more than meat and the body more than raiment. Our careers may provide the meat and the raiment, but it is the gospel which nourishes the soul.

Uplifting Work

With this in mind if I were now preparing a career, I would choose a line of employment which would not require any Sunday labour, nor much night work, nor one which would require me to be away from home and family to any great extent, nor which would throw me into questionable or undesirable environment, nor which would force me to choose close associates who lack proper standards of decency and right, nor which would uproot my home and disturb my family routine through frequent transfers from one city to another.

I would choose a career which would be uplifting to my mind and soul. I would seek one with intellectual challenge. I would seek a job in which I could feel I was making a contribution to the welfare of my fellow men as well as to my family and close associates. I would choose a type of work of which my family would be proud and which would reflect honour upon my family, one which would allow a child of mine to say, " I am proud of my dad. See what he is doing."

I would choose an occupation which would not interfere with the living of my religion nor with my full participation in Church activities. I would want the kind of daily job which would be compatible with my becoming a Bishop or a member of a Stake Presidency in case I were called to such a position.

I would choose the kind of work which would permit me to have a normal family life with time for companionship with wife and children. I would remember that good family life, based on a good marriage, is essential to the ultimate end of my existence, and that therefore my job must never be permitted to interfere with my family life and relationships.

I would want the kind of job which would be compatible with my living a clean life and having a prayer in my heart each hour of the day. I would choose the kind of job in which I could be honest and fair, and in which I could close each day's dealings with a clear conscience, knowing that I have done unto others as I would be done by. In other words, my job would be my servant and not my boss. It would contribute to my objective in life—not interfere with it.

I think I am practical about these things. I think I am a rather practical man. I have lived in industry all of my life, and I have had to fight for a living at times. But I know in the midst of all that a man and a woman *can* choose the kind of job I have been telling you of. I think as a Latter-day Saint it is *required* of you to so plan your employment life that it will contribute to your religious life and help you so live that you will keep the commandment to be perfect, even as God is perfect.

Marry the Best

Now I think of one other thing I would like to add. We must properly orient ourselves with respect to marriage, because marriage is such an important thing in planning for our lives. A wrong marriage can ruin us, and a good marriage can help to bring us success. Because marriage is such an important part of mortal life, and because it is such a great factor in determining whether or not I will ever become like my Father in heaven, if I were beginning life now, I would want to give my marriage the most careful consideration and *not* jump into it on any sudden impulse.

In planning for marriage I believe we should make rules for ourselves and not depart from them, because departure could bring serious disappointment. Our *minds* must control in this matter—not our unbridled emotions.

What are some of the rules we should make with respect to marriage?

First and foremost is the rule that we should marry only our own kind. I mean someone having the same religion, someone of our own race, and of the same standards and ideals of life.

And then, although we marry our own kind, we must marry the *best* of our kind. Do not marry beneath you.

What do I mean by that? Speaking of religion, for instance, I mean, first, that each one of us must be the best kind of Latter-day Saint we know how to be, and second, that each one of us must marry the best Latter-day Saint we can find and love.

That is part of our religion, and our religion must be the very pivot of our lives. It is through the *gospel* and *not*

through our careers that we become like God. Our marriage is so important because our great goal cannot be obtained without a proper marriage. We cannot reach it as single or unmarried individuals. So we must marry right.

Then let us remember that the right kind of marriage is God's kind of marriage, and God's kind of marriage is temple marriage. Therefore, temple marriage is to be one of the great goals in our life. It is not something we should regard as optional.

Contrary Things

We must always keep in mind that we cannot have a temple marriage unless we marry a good Latter-day Saint. We cannot marry a good Latter-day Saint unless we date with good Latter-day Saints. And we will not date good Latter-day Saints unless we run with a good Latter-day Saint crowd.

I am confident that none of us wants to deliberately spoil our opportunity for a good marriage. Feeling this way, we must make certain that we understand the elements of a bad marriage which might destroy our opportunity for a good one.

Let us list a few of these contrary things so that we may learn to avoid them.

First, do not rush into matrimony. Take your time.

Then, do not marry too young. Teen marriages usually are not successful marriages. Immaturity in marriage leads to disaster. Wait until you are fully grown up.

Statistically speaking, the safest age to marry is when you are twenty-three years old. There are fewer divorces among people who marry at that age than among those of any other age group.

Do not rush into marriage after only a short acquaintanceship. Everyone during a short acquaintanceship can put his best foot forward and only his best foot. But putting one's best foot forward may be very deceiving. Marriage is a big enough gamble even with a person you know. Do not marry an unknown quantity.

Cheapening

Another important point: Do not marry unless you intend to make it permanent. Both parties must decide and agree to make it work regardless of the obstacles that may arise. To do that they must eliminate selfishness, immaturity, and childishness. These are among the main reasons for divorce—particularly among younger couples. In other words, persons contemplating marriage must be willing to grow up *before* they get married.

Next, they must not make themselves common or cheap or unclean either during the courting days or during the marriage itself.

What makes one common or cheap or unclean? It is the lowering of standards. It is not living up to our best. It is going with a cheap crowd, one which cheapens goodness and character values and self-respect.

We cheapen ourselves by flouting high standards, by petting, by smoking, by drinking, by violating traffic rules

(*Continued at foot of next column*)

and thinking we can get away with it, by violating the Sabbath Day, by breaking away from gospel patterns.

Let me repeat, making yourself cheap, breaking gospel standards, depreciating virtue, necking, petting, breaking the Sabbath, violating the Word of Wisdom—all can certainly interfere with our prospects for a good marriage, or they can destroy our happiness after marriage. Keep in mind, then, that a good marriage is one of the most important goals in our life.

So as we orient ourselves let us think clearly about our job, the kind we will choose; let us think clearly about marriage and not let it defeat us, but rather, help us; and let us remember that we cannot achieve any kind of real success without faith in God, without purity of life, and without good character.

IN APPRECIATION

ELDER GERRELD L. PULSIPHER has now been honourably released from service as a missionary in the British Mission and has returned to his home in Salt Lake City.

Elder Pulsipher worked in various communities throughout the old British Mission, held responsible supervisory positions and until his release served as Managing Editor of the *Milliennial Star*, the last in a long line of missionaries to serve in that distinguished capacity.

Gerreld Pulsipher was a successful missionary, an excellent editor and a generous and much esteemed associate. By temperament and training he was an effective missionary, by nature a gentleman; by talent, effort and energy a superior editor.

Our confidence is that Elder Pulsipher will continue to contribute effective service and leadership to the Church and the community in the years ahead. He has learned how to learn and how to lead. He has learned how to follow. He has formed character, attitudes and habits that are wholesome and worthy of trust.

We are sorry to see him go, but grateful that he is now available to the larger service of the Kingdom.

M. D. H.

From The Temples of
Our Lord
No. 4: New Zealand

PREPARING FOR THAT JOYOUS DAY

by
President John B. Hawkes

WHAT we speak of as the Endowment pertains to the higher ordinances of the Gospel. They are spiritual blessings. All things connected with the receiving of the Endowment are sacred and holy and are to prepare the members of the church for exaltation in the Celestial Kingdom of our Heavenly Father.

To become a member of the Church we apply the principles of faith, repentance and baptism. Baptism is the beginning, it is the entrance to the Celestial Kingdom. In the Celestial Kingdom there are at last three divisions. In order to attain the highest it is necessary to go to one of the Temples and receive an Endowment. Then husbands are sealed to wives and children to parents.

If a person lives up to the covenants he makes in the Temple he will receive these glorious blessings. When we realise how much the Lord is willing to bestow upon His children we can see the necessity of a person being worthy to enter the Temple.

What should we do to prepare for the Endowment? We might consider this question from two angles—as a child who is born into a Latter-day Saint home, and as an adult convert.

Happy Time

Latter-day Saints should desire their children to have the greatest blessing attainable. In order for them to receive these they should start training the child as soon as he or she is born. Parents should themselves have the right attitude toward Temple work. Most children follow in the footsteps of their parents. We can't expect our children to go much further than the example we set.

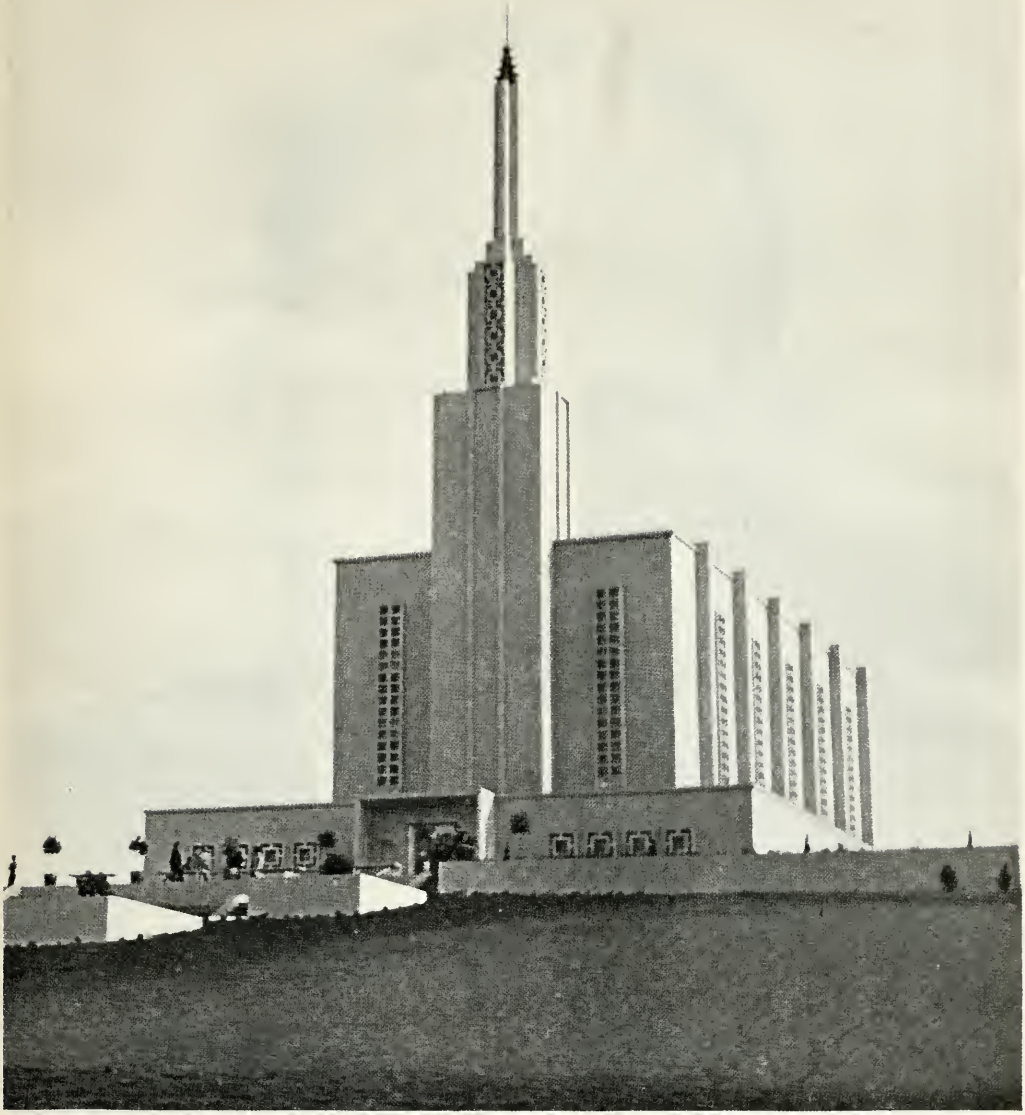
When I was very young I remembered hearing my parents make plans for their regular trips to the Temple. Mother was always happy and excited about going. When she came back from the Temple she always told us children what a happy time she had at the Temple and how she enjoyed going there.

I would always ask, "Mother, when may I go to the Temple?" She would reply, "When you are a little older."

Mother and father did enjoy going to the Temple, but I'm sure that much of their talk about the Temple was to give us a desire to go there. My father was a counsellor in the Bishopric and through the years I heard much about Temple Recommends and requirements to go to the Temple. My parents taught me that I must live a clean life and obey the commandments of the Lord. I learned that I would advance in the Priesthood until I became an Elder, at which time I would be able to go to the Temple. When I received my mission call this glorious privilege became mine.

A person who becomes a member of the Church when he is an adult naturally doesn't receive this childhood training. An adult does, however, prepare himself for entrance into the Church in the same manner as a child does—through faith, repentance and baptism. When an adult has been a member of the Church at least a year it is possible to receive a recommend to go to the Temple. During this first year he must live each principle of the Gospel. He must study and keep in constant contact with the Lord through prayer. He must take advantage of the full Church programme.

One who receives a Temple recommend should be keeping the Word of Wisdom, paying his tithing, attending his Priesthood and Sacrament meetings. He should be in harmony with the church authorities and sustain them

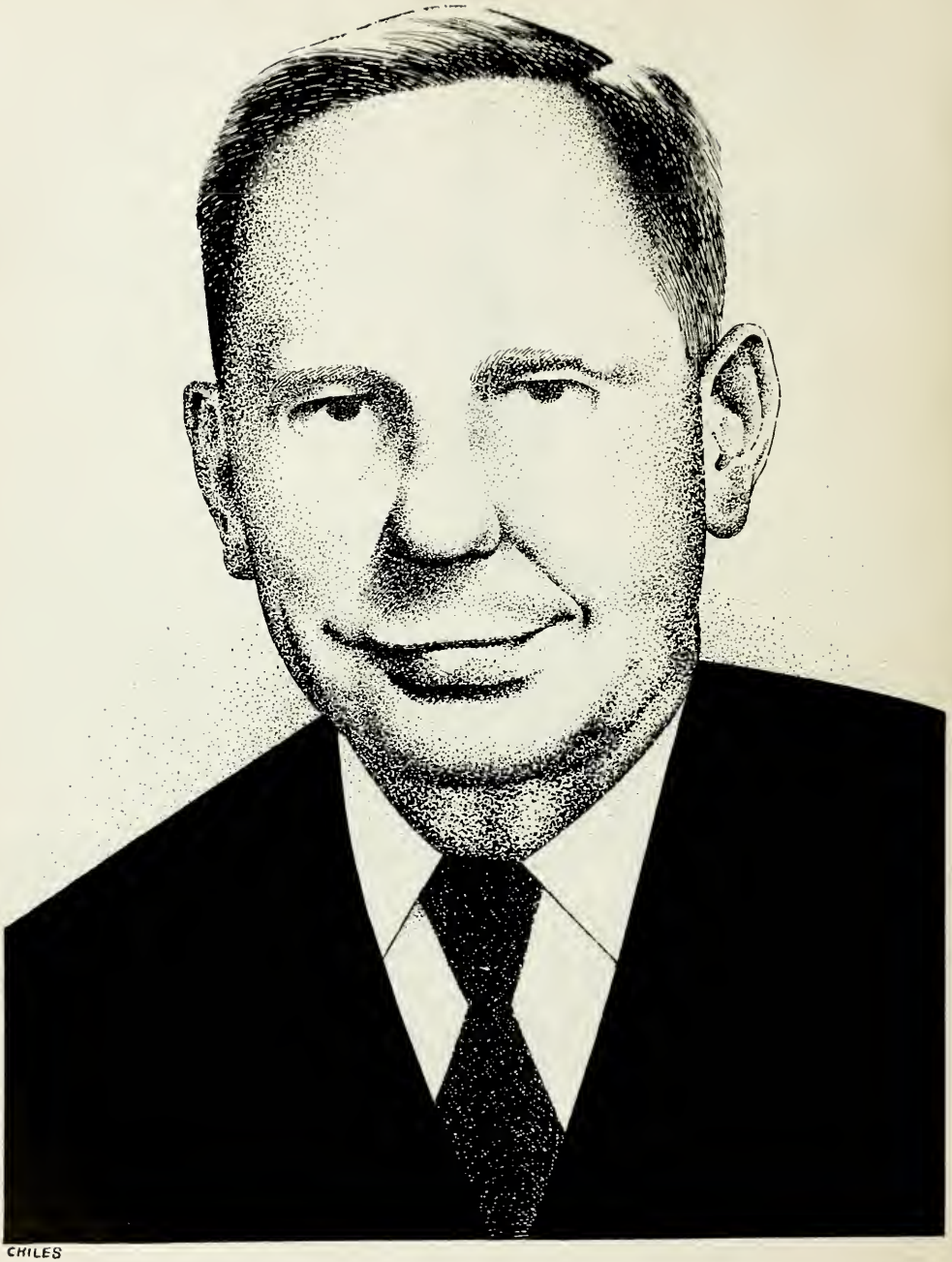


wholeheartedly. He should not be in sympathy or having anything to do with any of the apostate groups of the Church. He should be morally clean.

With the help of the Holy Ghost we can study and learn much about Temples and the work done therein before going.

Many members have come to the New Zealand Temple after fasting and after much prayer, and their attitudes have been sweet and humble, their eyes filled with tears of joy. One feels that they are surly worthy to be there.

We are spirit children of our Father in Heaven. He desires to give us all that He has, the true riches of Heaven and Earth. Surely we must have our lives in order to receive them.



CHILES

Personalise Your Gospel Lessons

by
Dr. HENRY B. EYRING
of the
Sunday School Board

TO ME the Gospel is a pragmatic thing in this very sense that the Saviour said that if you try it, do it, you'll know that it's true. That's really so. If one tries to live the Gospel and has the humility to pray and work at it, he knows it's true; it's the greatest gift that the Lord can give.

There isn't any other; He can help you do things and I'm sure He can change things, but there isn't any gift as big or as important as knowing that you're in the world, and that you're not alone, that He's with you . . . that's the gift we want other people to appreciate and understand. It's the thing that can make life full.

If this is the greatest gift, then we have a very great responsibility indeed. To me, the Prophet Joseph Smith, coming as he did over a 100 years ago, has taken us back to the simple teachings. This is a restored Church; it's the Church that has taken us back to the way that the Saviour organised the Church. I don't mean by that, that we are all perfect, but I do mean that we have that plan again and we do have it in its simplicity . . . in the way that one reads it in the Sermon on the Mount and in all of the Gospels.

Let Others Talk

But the Gospel has to be personalised; that's the way the Saviour taught. He spoke to the people, he knew about people and He cared about people. Now that is hard work, and that's what we want people to understand that teaching Sunday School and doing the job the way you ought to is a tremendous job. You ought to know every single person in your class; but that's only the beginning, you ought to know lots more about the people who are not there.

I think the concept of a teacher, a Sunday School teacher, is as a shepherd of a flock; and he ought to be much more concerned with the 60 per cent of the people who are not there than the other 40 per cent who happen to be in attendance in his class.

There isn't anything more deadly that I know of than to prepare a lesson tremendously well and then just stand up and talk it to the people as if they were not there and to go through all the arguments. I think that you can teach Sunday School and you can kill a Saint with it.

What you've got to do, brothers and sisters, if we hope to hold our young people and if we hold our older people and if we get the Gospel Doctrine people out, is to think about them, know about and tell them the things that they need to know about, but in such a way that it will be interesting to them—and don't do so much telling, but let them talk.

I mean, let them do the discussing. If they get a chance to express their point of view they'll love it, they'll have a wonderful time.

The impression I've got of the British Stakes is—well, I've been tremendously impressed. I've been tremendously impressed by the leadership. They're a remarkable group, when you think that the Stakes are only two years old . . . but I don't want to make so good that you quit working, but I do want to say that as far as I'm concerned I'm going to go back to the Sunday School General Board with real enthusiasm for what's being done in the British Stakes.

New Bookstore

There's lots of things, however, brothers and sisters, that you don't know and that I didn't know. I was a Branch President back in Princeton, and I learned a lot of things, and let me tell you what impressed me most. I learned that you can run a branch without half knowing what you're doing. And I think this is especially so in respect of the Sunday School. The things that I didn't do and didn't know about getting information from the Deseret Bookstore.

Now there is this new bookstore here in England, and I think it is going to be wonderfully important, and you're going to get a new kind of way of getting things quickly and well . . . and you must get acquainted with the bookstore and get the things that are going to help you, because there's a tremendous number of things.

I'd like to go back again and do my job over again as President. I could do it a lot better now. I didn't know then that I wasn't doing a pretty good job. I mean, we had something every time, but we didn't take advantage of all of the things that there are to help. Now I've been 15 years, nearly 16 years, on the Sunday School General Board and I'm just getting a little of it straight now. There's a tremendous amount to it and don't you fool yourself. When you don't work at it and find those things and give them to people . . . I guess you're scoundrels. I mean, that's what I think I was.

People Need You

Now do this, brothers and sisters: find out what you're job is; think through what your responsibility is. Every one of you has got some sort of responsibility, and I want you to think through just exactly what you're supposed to do and think how well are you doing it . . . and there isn't anything worse than a stuffed shirt that comes and sits in the class and does a lot of silly things, looking as though he was doing something, but in fact not attending to the job he should be doing. He's wicked, because, as long as he's holding that job and not doing it, nobody can do it.

Now the point I'm trying to make is this . . . that every one of you is just about as ignorant as sin about what you're doing; and I bet that that's true . . . and don't get complacent about it, but get to work, for there are people that need you and need the things that you can give them to learn. The reason I know this is true is not because of things I've found out about you, but what I know about me.

So get acquainted with the bookstore, get acquainted with the books there are there . . . there's lot of them that can help you get acquainted with the people in your class, get acquainted with every one of them.

Class President

Sister Eyring and I have a class to teach. I don't know whether we do it well but we're trying hard, and let me tell you what we do . . . we have an officer, a president of the class, and there's a secretary of the class. This president of the class calls the class to order every morning, he also greets the people in the Sunday School when they come, he's there every time and he works at his job. He also over-advertises what he's got to sell, but at least people come once to see what it is and then it's Sister Eyring's and my fault if they don't come again.

We are getting a lot of people out, and this class officer, this president, can do a lot of things that we can't do . . . he can tell people about it, he can send notes to them on a card telling them what's going to be given next . . . he can say we've got tremendous teachers—he'll be punished for it, but it does some good, too, you see, because some people come out of curiosity.

Now the job of succeeding in the work is to let the other people talk. Sister Eyring and I make lots of assignments to other people and we let them talk. We are careful that they are assignments that they'll do, and that the people that have those assignments won't be embarrassed by them—that is, we try not to call on people that it would embarrass.

The Truth

We can do a tremendous amount in the Sunday School; and where we need to do it most is in the grown-up classes—I don't know, but maybe that's because we're not grown up enough in the way we present things.

This Gospel is the truth, and it's exactly the truth. There isn't a thing in it that's wrong.

One of the Regents at the University of Utah, where I happen to teach, said to me one day, "Dr. Eyring, I can't understand how a scientist like you can believe in a personal God." There aren't any problems in believing in this religion, because . . . what is it, it's the Gospel of the Saviour, the Gospel that was taught on the Sea of Galilee, it's the Gospel of the Saviour speaking to those people, looking into their hearts and telling them how to live better; it's the Gospel of understanding one's neighbour, of loving one's neighbour. It's the Gospel of caring about one's neighbour, and of doing things for them. It's the knowledge that we have that there was life before this and that we lived before, and that we've come here and that we're going on to the life after death.

It's simply this . . . that all the Prophet Joseph Smith did was to take people back to that simple Gospel that was taught in the New Testament.

No Pet Theory

Now, for the life of me I can't see how anybody who knows that that's what the Gospel of Jesus Christ is, and that's exactly what it is, can find anything in the world that he can be troubled about.

And what do we believe as Latter-day Saints? We believe that we are going to go ahead and have principle added upon principle, that if we live the Gospel and doctrine that we now have we will have more. Do you think I'm embarrassed at telling anybody that I believe that.

What we have to do is to let prejudiced people, and there are lots of them, understand what the Gospel is. It isn't some pet theory that you and I have about things.

THE AUTHOR—

Dr. Henry Eyring is Dean of the Graduate School, University of Utah. He is also a member of the Deseret Sunday School General Board. He is a Doctor of Science and a member of the National Academy of Sciences and the American Association for Advancement of Science.

There are lots of theories . . . about organic evolution, but I don't give two cents for that, you can have that any way you want. You can talk about pre-Adamic man and such like, but I don't care. I've always thought this—that by golly, either Adam had a father or he didn't. Do you think that includes the situation? Seems to me that he either did or he didn't, and it seems to me also that if he had one, it was either on this earth or somewhere else. Do you think that's right? Well, it suits me either way, it was done a long time ago, the Lord took care of it; I have to trust Him for a lot of other things . . . and I just don't care about that one.

No Difference

Now, I know it is interesting . . . I just love to read about pre-Adamic men; I just think they're so funny.

Of course they're fascinating, of course, I study them, of course I'm a geologist; and of course I believe the earth is old, but what difference does it make. The Gospel is the Lord working with His children, bringing them into the world. We lived before we came here, we understand it's the truth, and don't you worry about anything.

This great Sunday School is the place where you teach these kind of truths, where you reach into people's lives and like them so much and care about them so much.

If you can get that personalised feeling about your teaching—and it's awful hard work to be a good friend—you'll get that other 60 per cent out to Sunday School . . . and you won't get them any other way.

I believe this Gospel. This Gospel is really true. And anybody who doesn't work at it . . . by golly, they're scoundrels, I guess.

NEXT MONTH

- **ARCHIBALD F. BENNETT**
  former secretary of the Genealogical Society, writes on the need for genealogy
- **JOAN BRADLEY**
  discusses the responsibilities of youth in the Church
- **ALVIN R. DYER**
  continues his series for the beginner with "Repentance."

Enterprise Books—

Discourses of the Prophet Joseph Smith, compiled by Alma P. Burton . . . 20s.

All the teachings and statement of the Prophet gathered together under one cover. In this vitally-important book, the reader will find the Prophet's reaction to the major principles of the Church. There are excerpts from Joseph Smith's discourses on forgiveness, love, baptism, the gathering of Israel, baptism for the dead and many, many other subjects.

Our Leaders Speak, compiled by the Brigham Young University . . . 20s.

Each week the students at Brigham Young University gather for their devotional assembly, at which time one of the General Authorities meets with them and discusses certain aspects of Church doctrine . . . as it is related to students and young people. In this volume is collected many of these discussions—by such leaders as Adam S. Bennion, Ezra Taft Benson, Matthew Cowley, Marion D. Hanks, Le Grand Richards and many others.

Cherished Experiences, from the writings of President David O. McKay . . . 20s.

This book will give the reader a deep insight into the miraculous way in which the Lord works to help His servants as they carry the Gospel to the distant parts of the earth. It is divided into four sections—Memorable Testimonials, Faith-promoting Incidents, Divine Healing and Inspirational Stories for Youth.

Book of Mormon Stories for Young Latter-day Saints, by Emma Marr Petersen . . . 20s.

Sister Petersen has taken all of the great, inspiring stories from the Book of Mormon and written them into the language that our young people can read and understand. But in no way has she detracted from the beauty of these incidents, nor has she lifted them out of their scriptural context.

Doctrines of Salvation (Vol. 1), by President Joseph Fielding Smith . . . 22s.

Joseph Fielding Smith, of the Council of the Twelve Apostles, is honoured throughout the Church for his devotion to the Word of God. In the councils of the Church his counsel is always sought. He is universally accepted as the chief doctrinal authority of the Church. In this volume, and in the two that follow, the reader will find gems drawn from 50 years of teaching. All of them are presented with characteristic plainness and frankness.

Evidences and Reconciliations, by John A. Widtsoe . . . 25s.

This is a reference book with a difference. Dr. Widtsoe achieved eminence in the fields of religion, science and education. During his many years of close association with students he was asked hundreds of unusual questions—but questions that will at some time crop up in most people's thoughts or conversations. These questions he answered with meticulous care. The answers are printed here for all to benefit from.

R.D.B.

ALL THE FUN OF THE FAIR AT YOUR GARDEN PARTY

The Women's Page

conducted by

Muriel Cuthbert

HAVING a Garden Party this year? You will need a lot of enthusiasm, plenty of helpers, preparation—and advertising. The result can be very rewarding—and fun, too. You will have your own ideas for stalls and side-shows, but here are a few suggestions that have all been tried successfully.

DARTS: Either have one prize for the highest score of the day or, if the score is over 65, money back and a free go. HAMMERING LONG NAILS IN A BLOCK OF WOOD: See how many blows it takes, lowest number is the strongest contestant. HOOPLA: For a variation on an old favourite, have small prizes pegged on to a clothes-line, rings are thrown over the pegs to win the prize. BALLS INTO BUCKETS: Have two or more buckets tilted forward, players stand about 10 ft. away and aim a ball into them. You win if you can get the ball to stay in the bucket.

TABLE TENNIS BALLS INTO JAM JARS: Pyramids of jam jars, throw balls into jars. MOUSE DOWN THE HOLE: You need a small piece of tubing or pipe attached to a board, a bat and a rubber mouse. Person in charge drops the mouse down the hole and the competitor tries to trap it with the bat as it comes out the other end. . . . Not as easy as it sounds. AUNT SALLY: We once saw a very successful human Aunt Sally—a very courageous male put his head through one of those seaside photograph props, and was pelted with soft substances such as cold rice or porridge. Worth at least a shilling a throw if you can find a volunteer!

MOCK PICTURE GALLERY: Pictures such as the following: a kettle entitled "A Water Otter;" a candle entitled "Maid of Greece." Get the idea? These are just two examples, and we are sure you can think of many more. PORTRAITS: Have you an artist in your group? Pencil sketches of profiles will keep him busy at 2s. a time. An alternative is to have a good photographer taking photos. LUCKY DIP: This is an old favourite and a must for the children. It is a good idea to have different colour wrapping papers for boys and girls to avoid disappointments. If you want a dip with a difference, tie long pieces of string round the gifts, and have the children pull a string for their present, or have a lady with a long dress that has lots of pockets with a gift in each one. This outfit could soon be made from odd pieces of material in a patchwork effect.

Other attractions can include a Children's FANCY DRESS PARADE, also a FLOWER ARRANGEMENT COMPETITION . . . not forgetting a junior section, which could be miniature arrangements.

HOME-MADE STALL is easily stocked by asking every Sister in the Ward for a cake or something she has made herself. An alternative is a PANTRY STALL, where the

(Continued at foot of next page)

ONE SMOKE WON'T HURT

By Chaplain (1st Lt.) James R. Palmer, U.S.A.F. Servicemen's Co-ordinator, West European Mission

IT ALL started early one afternoon as he saw the posters telling of the great values and benefits that he would receive from joining the Armed Forces. Within moments, it seemed, he had signed his name and he was on his way to basic training.

The sun was scorching the Texas earth and he felt as if he would melt as the bus carried him to Lackland Air Force Base. It looked quite nice with the clean, white buildings, but then suddenly the bus stopped in front of the big green building. As he stepped out he realised that the next few weeks weren't going to be easy.

Sharp, cutting words and directions came flying at him. He and several hundred other fellows were herded through the barber shop for that closely-shaved head, then showered and issued all of the clothes that were needed for several months.

That evening they scrubbed and cleaned every corner, wall, window and crack of that huge building. He felt as if he would drop. He climbed into bed at 9.30 p.m., because at 4.30 the next morning he had to be up for another hard, tiring and lonely day. The constant commands of others to do this or to do that almost drives a man crazy.

The following evening the fellow next to him said, "Joe, have a cigarette?" "No, thank you," came the quick reply. Later, as the fellows were all sitting around talking, another fellow passed him a cigarette. At his refusal came the usual questions—"No? Why not? One little cigarette will never hurt you."

As the days passed other offers were made. Sometimes the fellows were hurt, something angry. Each time came the same question—why? And the answer, "Because my Church, the Church of Jesus Christ of Latter-day Saints, teaches me that it is against the commandments of God, as well as not being good for me." "But surely just one won't hurt." "No, thank you. I wouldn't care for any."

Each Sunday Joe felt good as he met with the other brethren in Sunday School and Sacrament meeting.

Soon the difficult weeks were passed, but there was still the constant pounding of those around him to yield to their temptations. Several times he went off base with his new friends, but each time he refused the tobacco and drinks offered him. Each time his group of fellows returned without trouble, while other groups weren't as fortunate.

Then the long-awaited day came, and on the morrow they were to leave Lackland for various bases throughout the world. The time had arrived for joyfulness and pleasure.

"Let's all go out for a good time," someone said. "Well, fellows, I just don't feel like going out tonight." "Oh, Joe, don't be a kill-joy. You know that one cigarette or drink won't hurt you. No one will ever know. This is our last time together. Let's let our hair down. Come on, Joe, just this one time." This was Joe's closest buddy speaking, but Joe still refused.

Soon Joe was alone, completely alone, except for our Father in Heaven. He felt bad that he hadn't gone, and yet he knew that he had made the right choice. As the hours passed, the fellows finally returned. Most of them were drunk, stumbling and staggering. And then in the door came Joe's closest friend, half carrying a friend who was all but unconscious. He had also been drinking, but had not yet lost his sense of reason.

As they helped the drunken fellow on to his bed, Joe's friend looked directly at Joe and said, "Joe, if you had ever taken a smoke or one drink, neither you nor your religion would have meant anything to us."

Sisters provide a tin or packet from their own stores.

Another stall could sell GARDEN PRODUCE given by the Priesthood, that is if any of them have time for gardening these days.

Garden Parties are usually thirsty occasions, so be sure to have a LEMONADE STALL with ice in the glasses, if you are lucky enough to have a fridge, slices of lemon if not. Ice-cream, too, is a best-seller; you will find usually that you can buy it wholesale if you have a gallon can.

If the weather isn't very warm, then HOT DOGS or HOT PEAS with MINT SAUCE would be welcome. The latter is very popular in the Midlands, but seems to be unheard of in the South. You need Dried Peas, the kind that you soak overnight, then simmer until soft, serve hot in small dishes, with mint sauce ready for those who like it.

We mustn't forget a WHITE ELEPHANT STALL. As children are usually the best customers keep all prices for side-shows, etc., as low as possible. They will also enjoy buying little bags of POPCORN and BALLOONS.

There are many more ideas, but we just haven't space to print them all, but we wish you luck with your efforts and shall be interested to hear the result. M.C.

NEWS FROM STAKES AND MISSIONS

THE First Quorum of Elders, British Mission, held their a.g.m. at the South London Ward and fifty-three people attended.

After the business meeting, the brethren assembled with their wives and sweethearts for a buffet tea and a variety show.

The show included humorous stories by Brother Gus Tennyson; an Elders' Chorus singing their own peculiar version of "My Grandfather's Clock;" an old-time musical hall act put on by the Southend members, who were all elegantly dressed for the part; some blarney from Brother Harry Mullen; and a television mix-up by a group from Chelmsford. A more sober note was added to the evening by Sisters Hearsum and Clarke, who had the audience singing some of the old favourites. The guest star was Brother George Tuohy, of Brighton, who produced iced lollipops out of a hat.

President Bernard Brockbank, president of the Scottish-Irish Mission, breaking ground on the site of the new Belfast Chapel. With him are Elder Bird, of the Building Committee, and President Robert Devenney, the Irish District President.

PETERBOROUGH BRANCH, Central British Mission, held a Sausage Dinner and a Dance recently to boost their Building Fund. Sisters West, Jean Manning and June Evans prepared the meal and about 30 members attended. Dancing before and after the refreshments was organised by Brother Brown, and games by Brother Richards.

WEST HULL Branch Scouts competed with the Kingston Wesleyan Cadets in a First-Aid Competition recently, and although the Scouts had not had as much training as their opponents they became the first team to win the new First-Aid Shield.

MEMBERS of the Epsom Branch, London Stake, gathered in the "foyer" of their chapel site recently for the ground-breaking ceremony. The meeting was conducted by President John Geary and presided over by the Stake President, Brother Donald Hemingway. In his talk, President Hemingway commented on the number of sisters in the congregation and suggested that it would probably be the women who would do most of the building work, "but that isn't impossible," he said, "for they are doing it on many other chapel sites."

Elder Stephen T. Baird, the Area Architect in Great Britain, pointed out the stakes of the chapel, and told the members that they were at that moment seated in the "foyer."

Special shovels were bought for the ground-breaking, and as soon as the first sod had been turned the darkening clouds burst and it started to rain. The closing song, "Put Your Shoulder to the Wheel," was dispensed with as the congregation ran for shelter.

BRO. ROY M. DARLEY, the assistant Tabernacle organist, who is in this country on a temporary assignment as organist at the Hyde Park Chapel, has been awarded his A.R.C.M. Associate of the Royal College of Music.

Since his appointment to London early last year, Bro. Darley has given approximately 300 recitals in the Hyde Park Chapel. The recitals are scheduled for Monday, Wednesday and Thursday evenings at 7.30; Tuesdays and Saturdays at 5.30 p.m. and on Sundays at 3 p.m.

In addition to his daily Hyde Park Chapel recitals, Bro. Darley have given a number of concerts at some of the largest Protestant churches and cathedrals in the country.

THE Northampton Branch, Central British Mission, is now following the practice of combining the Aaronic and Senior Aaronic Priesthood meetings on the second Sunday of each month. During one of these meetings, Brother Michael J. Wade gave a talk on Judo, and emphasised that a master of judo recognises Balance as the basis of the art. Brother Wade explained that Balance was also important in life. The lives of many young people

were off-balance, he said, because all they thought of was pleasure. By comparison, an active young member of the Church combines the joy of the world with his Church, educational and youth functions. His life was, therefore, well-balanced, and as a result he developed in all ways.

THE WEST HULL Branch MIA presented a talent programme recently in which many of the young people attended. The items were judged by four of the missionaries, Sisters Beverley Joy and Judy Moore, and Elders Tony Powell and Kenneth Hokawson.

Sketches, vocal solos, instrumental solos and choirs were all on the programme. Two items were selected as the best . . . Brother George Ballantyne, who gave a solo on his violin, and Brothers Paul Knott and Peter Everitt, who presented an ingenious sketch. The Branch President, Elder Emil G. Hess, presented the prizes.

VISITORS from thirteen different countries toured the Genealogical Exhibition which was held in the Lecture Room at the Hyde Park Chapel, London, from May 5 to May 12.

Nearly 400 people visited the exhibition and it was so successful that it is intended to restage it for another week.

The purpose of the exhibition was to show members of the Church and the public how to start their genealogical work. It gave examples of the types of certificates obtainable in England, Scotland, Ireland and Wales; it showed the value of the Census taken in 1841 and again in 1851, and it also presented as its central theme the purpose of genealogy in the Church of Jesus Christ of Latter-day Saints.

As each visitor came into the exhibition they were greeted by a Church member and then taken through a tour of the stands, starting with the work of Somerset House, where are housed records of all births, marriages and deaths in the British Isles showing fully the value of the census. Then they were shown various types of Parish Registers used in Nonconformist Churches and in the Church of England.

The next stage shown were the Poor Law records and their value, Session Records, Licence Marriage Bonds, apprentice indentures and a selection of wills ranging from the 15th century up to the 19th century.

Finally, the visitor was shown a case of Church genealogical literature.

Much of the time spent with each visitor was in answering questions about Church genealogy, for many of the people who came to the exhibition had heard the radio programme, "This is the Place." After touring the exhibition many visitors were taken round the Hyde Park Chapel.

Appreciation is expressed to the Victoria and Albert Museum, who loaned the show cases, the Society of Genealogists and the Berkshire Record Office for all their help in presenting the exhibition.

AS BROTHER SEELEY'S truck pulled into the Market Place, Cambridge, at 7.30 one Thursday morning recently, it was a shock to the passengers to find other stalls already set out, for this was the occasion of the Cambridge Branch Relief Society's Jumble Sale in the Market.

A section of the Irish District Choir. There are 62 members of the Church in the Choir. Last month they entered the Holywood Festival and finished third. They made a great impression upon the judges, and we expect them to be among the winners of future festivals.

Scrafa Tower, which was the meeting point for an Irish District MIA outing recently.

Imagine their greater surprise, however, when they discovered that their stall was next door to one from the Methodist Church, one from the Women's Institute, and close to the stall of the British Legion.

As soon as the truck was stationary and the back was down, the scramble began. "How much is this?" "What will you take for these?" were the cries all around. "Excuse us, but let's get unpacked first." That first hour was very hectic.

By midday the stall was nearly cleared and the Relief Society Sisters began to count the takings and pack up. They raised £10 10s. 6d. for the Branch Building Fund.

Never again, was the general thought . . . but the next Market Day is already booked!

THE Northampton Branch members bers have now sold more than 12,000 Christmas cards and have raised over £60 for their Building Fund.

STEVENAGE SAINTS gathered at the Bedwell Community Centre recently to celebrate the engagement of two of their members—Sister Sandra Elizabeth Fudge and Brother Owen Michael Welch.

Forty-two guests attended the party, including many non-members. Brother John Smith organised games and dancing, while the food was provided by Sisters Fudge and Taplin. Sister Cooper iced the engagement cake. So much food was provided that at the end of the evening there were pies, sandwiches and cakes left in plenty for the guests to take home to their families

Brother Fudge proposed the toast to the young couple.

The son of Brother and Sister George R. Sunderland, of the Eastwood Ward, Leicester Stake, was recently blessed by his father and given the names Paul Selvoy.

ENGAGEMENTS: Bro. David Jones, U.S.A.F., stationed at Alconbury, Hunts., and Sister Hazel West, elder daughter of Bro. and Sister West of Peterborough.

Bro. Peter John Sheehan and Sister Pauline Leslie Glynn, both of the Northampton Branch.

DEATH: The death is announced of Bro. James Henry Hampton, of the Hereford Branch, Central British Mission. The funeral service was held in the Hereford Co-operative Hall, and included many fine tributes to Bro. Hampton, the hymn "Abide With Me" sung by three Hereford sisters and music by the Tabernacle Choir. Sister Rozina Hampton, his wife, is the Hereford Branch Relief Society President.

London Temple Endowment Report

APRIL 1962

Stakes and Missions	*Male*	*Female*	*Total*	*3 months' Totals*
Leicester Stake	9	8	17	301
Leeds Stake	33	29	62	167
London Stake	14	26	40	317
Manchester Stake ..	53	42	95	185
British Mission	18	11	29	148
South West British ..	25	23	48	132
Central British	13	15	28	180
North British	33	27	60	153
Scottish-Irish	1	4	5	23
	199	185	384	1.606
Visitors	156	28	184	1.550
TOTALS:	355	213	568	3,156

Letters To The Editor

Mr. and Mrs. Clifford Hartley
request the pleasure of your company
at the wedding reception of their daughter
Muriel Wilkinson
and
Mr. Lawrence Hales Powers
son of Mr. and Mrs. Lawrence H. Powers
on Friday, the twenty-second of June
nineteen hundred and sixty two
eight until ten o'clock p. m.
The Whittier Ward
4545 South Second East
Salt Lake City, Utah

Ceremony in the
Salt Lake Temple

This invitation arrived at the "Millennial Star" office from Bro. Clifford Hartley. Saints in Preston and Wigan will remember the Hartley family—all 13 of them—for Bro. Hartley was Branch President in both of these Lancashire branches. He and his wife and eleven children emigrated to Salt Lake in 1949.

DEAR SIR, A friend of mine showed me the March issue of the "Millennial Star" and I thought it was wonderful. I would be very pleased if you could send me copies for my Ward in Hamburg.

Werner Linde,
Bishop, Eppendorfer Ward, Hamburg.

DEAR BROTHER, I have seen a recent issue of the "Millennial Star" and I have been so impressed with it. I am wondering if it is possible to subscribe to the magazine. I have served a mission here in the United States, and I only wish I had known of the magazine then.

Sincerely, Mrs. Julia Wright,
2050 South 13th East, Salt Lake City.

DEAR BROTHER, I do appreciate receiving the "Millennial Star" each month. I used to be the district reporter in the Sheffield area, and I am amazed at the growth and development the magazine has made in ten years . . . the work of the Lord is surely moving quickly.

It is ten years since I first met my husband. He was an Elder labouring in the Sheffield and Manchester Districts from 1949 to 1951. After the death of my mother, Sister Martha T. Smith, in 1952, I emigrated to Canada. While there Elder Bradbury invited me to visit his home in Brigham City. I did so, and never returned to Canada—other than to get a visa. Elder Charles T. Bradbury and I were married in the Logan Temple on October 28th, 1952.

My mother, a sturdy pioneer of the Church, was Relief Society President in the Sheffield Branch for 35 years. Every night of the week saw us attending some meeting or other. Sometimes there would be about a dozen out to Relief, a few more to MIA, and perhaps 25 to 40 at a Sacrament meeting. Primary was first started in the home of Sister Alice Maybury, and later became a regular Wednesday meeting in the "tin chapel," which has now been replaced by the fine new building.

Many of the old faithfuls have either emigrated or passed on. But I do sincerely hope the few that are left will be appreciated by the new members coming in.

We are members of the 8th Ward in Brigham City. This Ward has been divided three times, and is now ready again for division.

I congratulate you on the fine improvement of the "Star." God bless you all.

Sincerely, Mrs. A. Bradbury,
326N. Main Street, Brigham City, Utah.

DEAR BROTHER, On behalf of the Presidency of the First Quorum of Elders, British Mission, I would like to congratulate your staff on the way they have given the "Star" its new look. We feel now that it is a magazine of high quality, both in appearance and material content, and we are truly proud of it.

Sincerely, Albert H. Field,
Quorum President.

DEAR ELDER, I enjoy the "Millennial Star," particularly since my mission in England. However, I would like to draw your attention to an error in the April issue, in which you state there are four Latter-day Saint universities.

Actually, only the B.Y.U. and the Church College of Hawaii are four-year universities. The University of Utah is not a Church school. The Church operates several schools, such as Ricks College at Rexburgh, Idaho, and the Church College of New Zealand. There are others which are either two-year colleges, of only high school level, such as Liahona College in Tonga and the Church College of Samoa.

Sincerely, Sister Mary Jane Groberg,
"Church News," Salt Lake City.

MISSIONARY ACTIVITIES

British Mission

RELEASES :

May 1, 1962
Florence I. Richards, from Kearns, Utah. Districts laboured East London, Bristol, North London, Essex, Central London, Mission Home.
May 1, 1962
Ilene Cbidester, from Buhl, Idaho. Districts laboured : South Temple, Bristol, North London, Central London, Mission Home.
May 8, 1962
Diane Reid, from Pocatello, Idaho. Districts laboured : West Eurnpean Missinn Office, West Lnndon, South Coastal, Rochester, Garden City.
May 11, 1962
Joyce Furnsworth, from Heber, Utah. Districts laboured : Dover, East London.
June 6, 1962
Lois Fugal, from Pleasant Grove, Utah, Districts lahoured : Winchester, Temple, Central London, Mission Home.
June 21, 1962
Gerald R. Smith, from Murray, Utah. Districts labnured : North London, West London, Reading, Snuth Temple, Central London.
June 21, 1962
Joel H. Izatt, frnm Clearfield, Utah. Districts laboured : East London, North London, Mission Home. (Art and Printing).
June 21, 1962
Frank R. Campbell, from Mesa, Arizona. Districts laboured : Wales, North Lnndon, Central London, East London, Bromley, Dover, Essex.
June 22, 1962
Lee H. Burke, from Logan, Utah. Districts laboured : Bristol, Plymouth, Hyde Park, Royal Windsor. (Travelling Elder, Supervising Elder of Royal Windsor, Zone Counsellor, Assistant to the President).

Central British Mission

RELEASES :

May 12, 1962
Perry G. Fitzgerald, from Draper, Utah. Districts laboured: North London, Temple, Norwich, Mission Home. (Travelling Elder, Supervising Elder, Sherwood District, Special Assistant to Mission President.)
May 15, 1962
Mary Edith Burnell, from Bonners Ferry, Idaho. Districts laboured : Wales, Malvern Hills, Mission Home.
Margaret Ann Croft, from Idaho Falls, Idaho. Districts laboured : Nottingham, Wales, Norwich, Malvern Hills, Newcastle.

North British Mission

ARRIVALS :

May 1, 1962
Don C. Richey, from St. Johns, Arizona, to East Manchester.
May 15, 1962
Michael J. Bitter, from Kaysville, Utah, to Burnley.
Richard H. Buchi, from Salt Lake City, Utah, to Wirral.
Mervin Jarvis, from St. Johns, Arizona, to Kendal.
Robert C. Purser, from Preston, Idaho, to Burnley.
Timothy W. Welch, from Cowley, Wyoming, to Hull.

RELEASES :

July 5, 1962
A. Paul Adams, from Ogden, Utah. Districts laboured : Leeds, Bradford, Hull. (Travelling Elder, Supervising Elder of Liverpool, Zone Counsellor)
Larry J. Larsen, from Salt Lake City, Utah. Districts laboured : Liverpool, Preston, Newcastle. (Travelling Elder, Supervising Elder of Preston District, Zone Counsellor).
George E. Mote, from Grants Pass, Oregon. Districts laboured : Scotland, Glasgow, Newcastle, Lake, Liverpool. (Travelling Elder, Supervising Elder of Blackburn, North Manchester, and Liverpool Districts.)
July 6, 1962
David S. Crafts, from Delta, Utah. Districts laboured : Sheffield, Preston, (Travelling Elder, Supervising Elder of Lake and Kendal Districts.)
Dennis B. Chandler, from Pocatello, Idaho. Districts laboured : Irisb, North Manchester, Sheffield, North Scotland, Dundee, Grimsby, Burnley, Blackburn, Preston, West Manchester.
Robert E. Hahne, from Cedar City, Utah. Districts laboured : Sheffield, St. Helens, Burnley, Lake, Newcastle, Halifax, Blyth, Sheffield.
July 9, 1962
Richard J. Andrews, from Logan, Utah. Districts laboured : Hull, Sheffield. (Travelling Elder, Supervising Elder of Durham, Chester, and Gateshead Districts.)
David J. Payne, from Seattle, Washington. Districts laboured : Hull, Durham, Lake, Liverpool, Preston, Halifax. (Travelling Elder, Supervising Elder of Bradford District.)

Scottish-Irish Mission

ARRIVALS :

May 1, 1962
Richard Bradford Allen, from Salt Lake City, Utah, to North Scotland.
Roy Gene Barker, from Downey, California, to Aberdeen North.
Brian Ray Barlow, from Bountiful, Utah, to Dundee East.
Ronald Albert Bevan, from Riverton, Utah, to Clydebank.
Kenneth Ray Bird, from North Ogden, Utah, to Shettleston.
Aaron Elisha Campbell, from Vernal, Utah, to Shettleston.
Fredricke Randle Jack, from Pocatello, Idaho, to Hamilton.
Howard Joseph McOmber, from Pocatello, Idaho, to Hamilton
Norman Windsor Rich, from Midvale, Utah, to North Scotland.
Glen Ray Willie, from Roy, Utah, to East Edinburgh.
Sharon Dorothy Stones, from Ogden, Utah, to Clyde.

May 2, 1962
James Arthur Cannon, Jr., from Salt Lake City, Utah, to Aberdeen North
Richard Vance Francis, from Salt Lake City, to North Glasgow.
Allen Ray George, from Salt Lake City, to Ayr.
Verona Mae Jones George, from Salt Lake City, to Ayr.
Lynn Hoyt Heaton, from Kearns, Utah, to Clyde.
Lydia Wilson Heaton, from Kearns, Utah, to Clyde.

May 15, 1962
Gary Dean Pierson, from Modesto, California, to Dundee East.

May 17, 1962
Sandra Rogers, frnm Aberdeen, to Drumchapel

May 1, 1962
Joan Baker, from Whittier, California, to Kirkcaldy
Kenneth James Christensen, from Earmington, New Mexico, to Central Belfast
Edward Finley Scott, from Bell Gardens, California, tn South Belfast.

Elaine King, from Hooper, Utah, to Londonderry.
Jean Palmer, from Salt Lake City, to Central Belfast.
George Bruce Rogers, from St. George, Utah, to Central Belfast.
John Bartnn Storment, from St. David, Arizona, to North Belfast.

RELEASES :

June 22, 1962
Paul W. Kirkpatrick, from American Fork, Utah. Districts laboured: Ireland, South Manchester, South Belfast, Falkirk, Mission Home. (Mission Printer, Assistant to tbe Mission President, Auxiliary Co-ordinator.

South-West British Mission

ARRIVALS :

May, 1, 1962
Ray Duffin, from Salt Lake City, Utab, to Bristol District.
Warren George Duke, from Sunnyside, Utah, to Oxford District.
Gordon K. Fralick, from Alameda, California, to Plymouth District.
Annetta Giles, from Springville, Utah, to Cornwall District.
Carol Lee Ingersoll, from Pacific Grove, California, to Gloucester District.
Robert Wright Neff, from Salt Lake City, Utah, to Reading District.
Paul Dee Nixon, Jr., from Salt Lake City, Utah, to Southampton District.

May, 2, 1962
Stephen Louis Elder, from Idaho Falls, Idaho, to Bristol District.
S. Taylor and Kathleen Farnsworth, from Beaver, Utah, to Plymouth District.
Stephen Duaine Jensen, from Idaho Ealls, Idaho, to Gloucester District.
Irvin L. and Lexia D. Warnock, from Sigurd, Utah, to Guildford District.

RELEASES :

June, 21, 1962
John B. Ludwig, from Salt Lake City, Utah. Districts laboured : Temple, Coventry, Hyde Park, Essex, (Travelling Elder, Zone Counsellor, Second Counsellor).
Joseph W. Smith, from Los Alamitos, California. Districts laboured : Central London, East London, Croydon. (Travelling Elder, Supervising Elder of Cornwall District).

June, 22, 1962
Woodville L. Beardall, from Salt Lake City, Utah. Districts laboured : Hyde Park Rochester, South Temple. (Travelling Elder, Supervising Elder of Plymouth District).

June 23, 1962
Harlan Max Lunt, from Duncan, Arizona. Districts laboured : Winchester, South Coastal, Bromley South London, Cornwall.

June 8, 1962
Travis Byars Guest, from Darlington, South Carolina. Districts laboured : Norwich, Central London, Temple, Hyde Park, Rochester, Cornwall, South Coastal, Somerset, Reading.
Kent Cox Meeks, from Salt Lake City, Utab. Districts laboured : Soutb Coastal, Temple, Bristol, Central London, Bristol, Reading.

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